

J. Jones

Editor's reply to Adams on Consuet and Slavery;



The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

GAMALIEL BAILEY, JR., Editor.

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THE PHILANTHROPIST,
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ADDRESS OF THE EXECUTIVE COMMITTEE

TO THE ABOLITIONISTS OF THE UNITED STATES.
The Executive Committee of the American Anti-Slavery Society, in entering on the seventh year of their labors, are constrained, by the peculiar circumstances under which they are called to resume their duties, to address those for whom they act, a brief exposition of the present situation and claims of the abolition cause.

We begin by expressing our unabated interest in the cause, and our increasing confidence in its success. Although each recurring year develops new aspects of difficulty, and new expedients of opposition, yet the signal displays of divine goodness and wisdom which have so often turned every short-lived triumph of the supporters of slavery to the signal advantage of the cause of liberty, assures us that our cause is of God, and that apparent reverses and hindrances are but his appointed methods of preparing the country for the overthrow of "the most atrocious and complicated system of villainy, the sun ever shone upon." Such is the light in which both experience and faith have taught us to regard the prospects of our cause; and we fondly anticipate, for the coming year, a degree of prosperity exceeding all that has been enjoyed heretofore. The temporary exultation of our enemies, produced by the delinquency of some abolitionists at the polls, by the speech of Henry Clay, in favor of perpetual slavery, and by the differences of sentiment which have sprung up in the abolition ranks, is already abating, and the public heart of America begins to recoil from the obvious and only alternative of abolition—slavery, a divine, institution, the basis of our Union, and the corner-stone of our republican edifice.

In commencing the year, we have renewed the solemn determination, under which we have ever acted, to confine the operations of the American Anti-Slavery Society, in limited labor direction, prescriptive of the constitution under whose guidance we act, while we carry out the constitutional injunction—to "adopt the most energetic measures in our power to advance the objects of the society."

What are those objects?

They are, 1. The entire abolition of slavery in the United States.

2. To elevate the character and condition of the people of color.

The means contemplated in the constitution, for the attainment of these objects, are the inculcation and practice of moral and political truth. We propose to accomplish the peaceful extirpation of slavery from our land, by means of voluntary associations, by the dissemination of truth by the press and the living voice, and by political action. If we can unite the wise and good in Anti-Slavery Societies, if we can every where diffuse a knowledge of the truth respecting slavery and emancipation, and the effects of both, and if we can persuade our fellow-citizens to exercise their political franchises, under the constitution and laws of the country, according to the principles of liberty—we are assured that slavery, with all its horrid train of evils, would soon give place to freedom and the equal rights of man.

The second great object of our association, we propose to attain.

1. By encouraging the establishment of schools and lyceums, the support of newspapers, and other means of intellectual improvement among our fellow-citizens of color.

2. By promoting temperance, purity, order, industry, and other moral virtues.

3. By introducing colored youth into mechanical trades, and by turning the attention of the men to agriculture, and other branches of regular business.

4. By encouraging citizens of color to practice the elective franchise, assisting them to vindicate their legal rights, and place around them the strong protecting arm of the law, and by persuading them not to forsake their native country and their brethren in bonds.

The abolitionists of the country, increasing in numbers and in strength, until the handful had become a host, have maintained a good degree of harmony on all material points. The occurrences of the late Annual Meeting, however, show that there is such a diversity of sentiment in our ranks, as will call for the exercise of much wisdom and fidelity to prevent disastrous consequences.

THE RIGHTS OF WOMEN.

The first agitating topic that was introduced into the meeting, was, what is technically called, the *Woman Question*. From the beginning of our enterprise, the Anti-Slavery Society had relied greatly upon their individual efforts and associations, the value of their services is incalculable.

The public service of the Duchess de Broglie in France, and of Mrs. Child and Sarah and Angelina Grimké and many others in our own country, will be held in lasting honor. The petitions of women before legislative bodies, their contributions to the anti-slavery treasury, their self-denial in enduring the reproach of liberty, and countless other claims, cannot fail the rewards of virtuous action. The late Annual Meeting, for the first time, saw women presenting themselves to take an active part in the debates and votes connected with the business meetings of the American Anti-Slavery Society. At the commencement of the session, it appeared that several women were in attendance, proposing to exercise the functions of membership, either in their own right, or as delegates from auxiliary societies. A motion was made, that the roll of the meeting should embrace only the names of men; but, after a protracted debate, the society resolved, by a vote of 180 to 140 nays, that the names of both men and women should be entered on the roll. And afterwards, a resolution declaring that in this vote it was not intended that women are entitled to sit, speak, vote, or hold office, was rejected. A protest against the position assumed by the Society, in these votes, was entered on the records of the meeting, signed by about one hundred and twenty members.

In favor of the admission of women, the language of the Constitution was chiefly relied on. Article third provides, that "any person who consents to the principles of this Constitution, who contributes to the funds of this Society, and is not a slaveholder, may be a member of this Society, and shall be entitled to vote at its meetings." And article 9 declares, that "any Anti-Slavery Society founded on the same principles, may become auxiliary to this Society, and be entitled to be represented at its meetings." The officers of auxiliary societies shall be *cōficio members of this society*." This language, it was said, did not admit, according to any of the known rules of expounding written instruments, of an interpretation which would authorize the Society to exclude women, otherwise qualified, who should claim the privileges of debating and voting in the meeting. It was also intimated by some, that a tacit acquiescence in the claims would not be productive of any very extensive evils, as it was not likely the number of women claiming these prerogatives, would ever be large.

On the other hand, it was urged that in the formation of the Society, it was not contemplated that women should become members—that the word "persons" in the Constitution was employed in the same sense in which it is used in the Constitution of other societies where women are not admitted to vote—that women, though present in the conviction which formed the society, did not take seats, or enrol their names, or sign the declaration, as members; that such a claim had never been made before; that for women to take an active part in such an assembly was contrary to the generally-received rules of propriety; that the claim was not for a breach of good faith, towards those who had joined the Society without any expectation that others than men would act in its meetings for business; and that it was a stepping-stone to other designs, and an attempt to enlist the influence of the Anti-Slavery Society in favor of the dogma of *women's entire equality with men as to rights*;—a question entirely foreign to the object of our organization.

With regard to the propriety of the vote passed at the meeting, in favor of the enrolment of women, the Committee, not being agreed among themselves express no opinion. At the same time, it is proper to remark, that the vote of the Society, being grounded on the phrasology of its constitution, cannot be justly regarded as committing the Society, in favor of any controverted principle, respecting the equal rights of women, to participate in the management of public affairs.

POLITICAL DUTIES OF ABOLITIONISTS.

The political duty of abolitionists was another subject that called forth much debate at our late meeting. "The Constitution of this Society distinctly recognizes the rightful power and binding obligation of the government to interpose its arm for the delivery of the slave, and his protection from the violence of the oppressor. It also pledges the Society to employ such means as the constitution of our government affords for influencing Congress. It thus bases its plans of operation upon the *lawfulness* of political action. And in the preamble it declares that we owe to the oppressed, to our fellow-citizens who hold slaves, to our whole country, to posterity, and to God, to do all that is lawfully in our power to bring about the extinction of slavery." An examination of the standard anti-slavery publications, from the "Declaration of Sentiments" down, will show an entire harmony of views to have prevailed among abolitionists. But, within a few months past, a sentiment has been promulgated in our ranks, maintained, too, by some who have been among our earliest and most efficient friends, denying the rightfulness of all human government, and consequently denying it to be a duty to vote for men to be rulers who will employ the prerogative of government for the abolition of slavery. The Anti-Slavery Society can afford no countenance to such doctrines; nor, without inconsistency, can abolitionists in one breath ask of the government to abolish slavery, and "put an end to the domestic slave-trade," while, in the next breath, denying its rightful power to do any thing, or to be a government at all. In the very act of petitioning, they do no less than this; the subjects of the government they petition governmental officers to do governmental acts; which is both absurd and wrong. The persons referred to, not only refuse, themselves to exercise their constitutional power as citizens in favor of the slave, (regarding it as an immortality to vote for men to offices whose functions cannot be discharged without immorality) but they have strenuously insisted that it was an oppressive infringement of their rights of conscience, for the Anti-Slavery Society to reiterate in uniform testimonies respecting the duty of the citizen to exercise the elective franchise in favor of liberty. This doctrine therefore presents itself a direct antagonism to one of the fundamental and most important measures of our Association. Notwithstanding the opposition thus created, the Society, at its annual meeting, renewed its testimony, in the following resolution:

"Resolved, That this Society still holds, as it has from the beginning, that the employment of the political franchise as established by the constitution and laws of the country, so as to promote the abolition of slavery, is of high obligation—a duty, which, as abolitionists, we owe to our enslaved fellow-countrymen, groaning under legal oppression."

In the spirit of this resolution, the Executive Committee intend to conduct the affairs entrusted to them. As an Anti-Slavery Society, inculcating on all citizens who have the elective franchise, the duty of conscientiously employing that power in behalf of the oppressed, we are bound in honor to recognise the duty of allegiance and support to that government to which the slave must look for protection and redress. We have no controversy, as abolitionists, with any creed, sect or party, further than it contravenes the principles or throws itself in the way of the constitutional and necessary measures of our Society. We cherish none but the kindest feelings towards our brethren who differ from the Society on this matter. But a solemn sense of duty to the slave outweighing all personal considerations constrains us to declare that the doctrines referred to have no affinity to the principles of the Anti-Slavery Society, and are in no sense a part of the Abolition movement, and should therefore not be permitted to influence its measures. Abolitionists are associated for a single object—to change the *Civil, Social and Moral Condition of the Colored People*. We believe this can be brought about, without destroying existing organizations, in the State or in the Church. There is no

We are verily guilty concerning our brother • • • • therefore is this distress come upon us.

CINCINNATI, TUESDAY, JUNE 25, 1839.

SAMUEL A. ALLEY, Printer.

WHOLE NO. 172.

dy the South has dictated laws to Ohio. The passing of such a Slave Bill, by the last legislature, will remain a lasting monument of the decline of the spirit of liberty among the statesmen of this generation. The State Society have earnestly solicited the Executive Committee to occupy the State with lecturing and collecting agents.

Illinois is greatly under the influence of southern feelings, and large portions of her population are of southern origin. But there is a noble band of abolitionists, in that State, and on her soil the first martyr of our cause sleeps in his bloody grave by the banks of the Mississippi. In Indiana, a servile legislature has repudiated the great principles of liberty upon which its Constitution is based.

Yet we have no true friends. Michigan is rapidly rising in importance; and a powerful tide of abolition feeling has already manifested itself, requiring only a moderate degree of attention to make all its public action worthy the name of a free State. The new and beautiful territories of Wisconsin and Iowa invite our labors, to eradicate the slavery which has already been surreptitiously introduced among them, in open defiance of law, and to secure their influence in favor of liberty, when they take their places as sovereign States among the sisterhood of the Union.

We feel that we but echo the sentiments of every intelligent friend of the cause, when we say, that these fields must be occupied. And if properly and seasonably attended to, it must be through the liberal benefactions of the friends of liberty in the older States. The newness of these settlements, the scattered population, the want of disposable capital, and the multitude of calls for expense in establishing the means of communication and the indispensable institutions of society, forbid the expectation that those States will themselves furnish at once all the means of carrying on the abolition enterprise in their borders. They have done much, and will do more. But there is the same necessity for the abolitionists to send aid to the West, that there is for the various religious communities, all of which are engaged in collecting donations at the East to assist in establishing their respective interests in the West.

PUBLICATIONS.

Another important branch of our plans is the wide diffusion of our anti-slavery books and periodicals. In a reading population, the influence of the press is indispensable to a permanent reform in society. The contributions of the Anti-Slavery Society to the literature of the age and of Liberty, are of priceless value. The cause of Freedom requires that the public mind should be drenched with such pure and just sentiments. We wish to extend the Library system to every town and hamlet in the free State. The circulation of our principal organ, the Emancipator, by subscriptions and gratuities, ought to be at least ten thousand copies weekly. As a vehicle of information respecting the progress of our cause, and of the events that influence it, both at home and abroad and for communicating to every part of our extended host, the plans and impulses of the whole, we are satisfied that it has an important place in our machinery, without at all encroaching upon the usefulness of the valued *adjutor* papers, published under the auspices of the State Societies.

Among the recent publications specially important to be circulated, we would name *Thome and Kimball's Emancipation* in the West Indies, with a supplement on *Emancipation* in 1838; *Judge Jay's View of the Action of the Federal Government on Slavery*; a Summary of the New Testament Argument on Slavery, by President Green; and Gerrit Smith's Letter to Henry Clay, *Jay's Inquiry*, *Wytne on the Power of Congress*, *Weld's Bible Argument*, *Sunderland's A. S. Manual*, &c., are yet utter strangers to nine-tenths of the free readers of the North. The Committee is also publishing a series of tracts, in 32 mo., such as *Nelson's Lecture*, *Northern Dealers*, &c. The Anti-Slavery Almanac for 1839, having been well received, (upwards of 130,000 copies being sold) the Committee are determined to bring out the Almanac for 1840 earlier in the season, and they hope it will be at least equal in value to the last. The stereotyping is already in progress, and the work may be expected in July.

"Do you say, that by adopting the course I suggest, the Committee would be giving up their rights? Admit it. But there are cases in which they may give up our rights, not only without sin—but with great merit. Do you say, that the Parent Society will get little money, if this course be adopted? But it will get peace and impart peace by it—and that is worth more than money. In my own judgment, however, you will get more money by this course than by any other. Were it money alone that will entitle us to such doctrines; nor, without inconsistency, can abolitionists in one breath ask of the government to abolish slavery, and "put an end to the domestic slave-trade," while, in the next breath, denying its rightful power to do any thing, or to be a government at all. In the very act of petitioning, they do no less than this; the subjects of the government they petition governmental officers to do governmental acts; which is both absurd and wrong. The persons referred to, not only refuse, themselves to exercise their constitutional power as citizens in favor of the slave, (regarding it as an immortality to vote for men to offices whose functions cannot be discharged without immorality) but they have strenuously insisted that it was an oppressive infringement of their rights of conscience, for the Anti-Slavery Society to reiterate in uniform testimonies respecting the duty of the citizen to exercise the elective franchise in favor of liberty. This doctrine therefore presents itself a direct antagonism to one of the fundamental and most important measures of our Association. Notwithstanding the opposition thus created, the Society, at its annual meeting, renewed its testimony, in the following resolution:

PLANS OF FUTURE ACTION.

In proposing plans for future action, the Committee assign the first place to the labors of living agents.—Leaving out of view, for the present, the amount of agency which it may be necessary for this Committee to employ in the States of New England and New York, over and above the labors of our auxiliaries, we come to the State of New Jersey, still a slaveholding State though called free; which requires several additional agents. Pennsylvania will expect efficient aid to hasten the restoration of forty thousand disenchanted citizens to their rights. Delaware, though small in territory, is yet of great importance, as presenting the only open field we have among the thirteen slave States. There are already many abolitionists there, and it is believed that with a small amount of labor judiciously bestowed, Delaware may be made a free State, and thus turn the scale in the Senate of the United States.

THE WEST.

But the greatest—the growing West, demands our special and speedy attention. "Westward the star of empire takes its way." The question is soon to be decided, whether the standard of Liberty, or that of Slavery, shall wave over its vast prairies, stretching out to the setting sun. The slaveholders are looking to that section for aid in sustaining their idolized "institution." By their political maneuvers, their rail-road projects, and other plans they are seeking to chain these growing republics to the car of slavery, and make their free citizens the baillifs and bloodhounds of oppression. Already

throughout the civilized world, as the only effective means for the suppression of the infamous Slave Trade. It is probable that a deputation for this purpose will be required to visit Europe, and perhaps the next year may visit a General Convention of Anti-Slavery Delegates from different nations, assembled as a Congress of Philanthropy in the city of London or Paris.

PETITIONS AND LEGISLATIVE ACTION.

We are again called to put forth our energies, and endeavor to carry on a constitutional way to influence Congress, to put an end to the domestic slave trade, and to abolish slavery wherever they have the power. A new Congress is to convene on the first Monday of December next, which has not committed itself against the Right of Petition and the Freedom of Debate. Let petitions, both of men and women, be again poured in, with vastly increased numbers. We hope measures may be taken in every neighborhood, as early as possible, to give every man and woman in the free States an opportunity to try the efficacy of persevering and importunate petition upon the ear of a Republican Congress. Recent developments also point to the importance of multiplying memorials to the various religious bodies, from their members, soliciting their appropriate action in favor of emancipation.

The State Legislatures are also assuming a new importance in our general warfare against slavery. Already, the slaveholders begin to fear the action of the State Legislatures even more than that of Congress. Every year, something is gained here. The resolutions adopted by the Legislature of Massachusetts, protesting against the laws by which her free citizens are liable to be kidnapped and enslaved in the ports of her sister States, and providing for the rescue of such at the expense of the Commonwealth; the effectual bill for securing a trial by jury to persons claimed as slaves, passed by the overwhelming vote of 87 to 5 in the popular branch of the Legislature of New York and the firm stand maintained by the government of Maine against the claims for the delivery of innocent citizens to the unjust tribunals of Georgia, are all indications of what is to be expected hereafter.

When the Legislatures of all the free States shall be true to their own rights, and the principles of liberty. Let no pains be spared to secure the election of sound men to the several legislatures that are to be chosen this fall. The State Societies will bear the chief responsibility for influencing the State Legislatures. This Committee design to prepare a series of publications, in a suitable form to be circulated as documents, in both the National and State Legislatures the ensuing winter.

ABOLITION IN THE SOUTH.

At a late meeting in Washington city, Francis Key, Esq. declared that the State of Maryland had already removed the line of freedom to the river Potomac. Mr. Adams presented Anti-Slavery petitions from resident citizens of Virginia; and we have information of devoted abolitionists in various parts of that State and of North Carolina. Recently, suggestions have been made of an important movement in favor of liberty, almost in the geographical centre of the slave region, east of the Mississippi. An opportunity lately enjoyed by some of the Committee, of confering with the respected author of the Address of the Synod of Kentucky, showed that he has lost nothing of his zeal for the extinction of slavery, while he has gained in clearness of views as to the means of its accomplishment. The Committee hope they shall not be so restricted in their means of action, that they cannot promptly embrace every opportunity which may offer to carry our operations into the slaveholding States.

FUNDS AND AGENTS.

For all these objects, we shall require a considerable number of able and zealous agents, and a large amount of money. We have reason to believe that a competent supply of agents can be obtained, provided the committee receive such responses to this address, as will warrant us in giving agents assurance that their wages shall be paid.

Having taken a survey of the field, scanned its wants, and the means of supply, and estimated as well as we were able the resources on which we are to rely, and confiding in the sincerity of your professions of regard and your ability to aid; the committee have resolved on attempting to raise for the current year, the sum of ONE HUNDRED THOUSAND DOLLARS. This amount may appear large to some of our friends; but we have become deeply impressed by the miserable economy of procuring this enterprise by a pernicious policy. Having undertaken the abolition of American slavery, there is no retreat. The thing is to be done. We have our work before us, and we are sure that a judicious expenditure of one hundred thousand dollars this year, will save us the expense of a million which we shall have to pay hereafter, if by a want of liberality we allow this struggle to be protracted. It can be raised. There are hundreds of religious congregations, where a yearly collection could be made for the Anti-Slavery cause, just as well for the cause of missions, and where, from the numbers, zeal and ability of our friends and the importance

COMMUNICATIONS.

For the Philanthropist,
Oberlin, May 23d, 1839.

MY DEAR FRIEND:

I would have afforded me great pleasure, could I have complied with your solicitations to attend the approaching anniversary of the State Anti-Slavery Society; but it seems to be out of my power. I assure you I have felt very strong promptings, aside from your urgent invitations, to be present on this occasion. There will be brought together many from various parts of the state among whom it was my privilege to labor during the earlier and feebler conflicts of this growing cause. I earnestly desire to leave upon their well remembered faces, to grasp their hands once more and to bespeak them, "watchmen, what of the night?" There will be assembled others who are later converts to the cause—who were more tardy in giving in their adherence, but I trust are no less heartily now. Perhaps among these I might recognize some who four years ago were the avowed opposers or at least the indifferent hearers of an unworthy laborer—and I am sure it would afford peculiar gratification to see them at last on the side of mercy and human rights. I feel moreover a strong desire to embrace so favorable an opportunity of noting the progress of our cause since we assembled in the Granville Barn, surrounded with the weapons of defense and the threats of a drunken mob. That was the last Anniversary I have been permitted to attend. The three interesting years since have doubtless given great extension to our principles in this state; for it is impossible that such principles so vital and commanding, identical with the foundation truth of our state and National Governments, and emanating from the word of God—should be proclaimed without meeting a response and a welcome in some hearts in every place. When I consider the activity of your press, the multiplication of pamphlets and books, and the assiduous labors of living lecturers within the bounds of our state, I am almost ready to exclaim "what now remains to be done, but to unite in congratulations and thanksgivings?" But my impulses are checked—my emotions are chilled when I open my eyes upon present realities. Instead of exulting over the deliverance of the slave—and what else in the name of liberty and truth should we be doing at this late period, in this time of mental and spiritual illumination, in this day of the outgoings of generous sympathies over the earth, now when the Islands of the sea are clapping their unfettered hands—instead of exulting over the deliverance of the American slave, alas! we are constrained to mourn over the thrall and degradation of Ohio's own citizens. While we should be flocking up from the four quarters on cheerful feet to commemorate the burial of the last chain and whip; O shame! we are compelled to drag our own fettered limbs to a melancholy convocation, called to consult over our own wrongs and to devise a redemption from our own oppressions. You cannot, my dear sir, but know to what I allude. The late enactments of our Legislature, in obedience to the arrogant demands of a sister state are too notorious to be for a moment overlooked.—Ohio laws have enslaved Ohio citizens. The representatives, creatures of a day, have yoked their own constituents to the car of power and party.—A rod of iron has smitten the face of free Ohio.—A chain has gone over hill and valley of her free soil, and that chain has been riveted to the staple of Kentucky slavery by partrial hands. A deep broad stain of foul disgrace has spread from centre to circumference over Constitution, laws, institutions, every thing of which we had reason to be proud. A worse than vandal extirmination has been ordered among the best dictates and the kindest yearnings of our hearts. The promptings of pity and the gushings of sympathy toward the outcast wanderer, have been intimidated by the array of bailiffs, lictors, and prison walls and dungeon damp. The hand of charity stretched forth to relieve, has been palsied by law. The voice of brotherhood opening upon a stranger's ear, has been hushed by stern command. Benevolence has been made criminal, and obedience to Christ, punishable with fines and imprisonment. A sentinel has been stationed at every freeman's door to watch who goes in and who comes out. A censor has been appointed over every freeman's table and wardrobe to prescriber who shall receive a loaf of bread and who a coat. A lock has been fastened upon every freeman's well with orders to whom "the cup of cold water" shall be dispensed. An arrest has been laid upon every freeman's baggage, and every vehicle Norward bound is subject to a halt and counter-march. A system of the basest espionage has been established in the peace, among neighbors and fellow citizens, which converts every man's own household into spies and informers. All this and more has been perpetrated amongst us in 1839.

Then brethren is there nothing to do? While the enactments of the last Legislature defile our Statute book, have we nothing to do? Before God we are in our measure responsible for the continuance of the black laws. Let us not, I beseech you, be lulled into inactivity by the consideration that these laws are likely to be inoperative. What is this to us? Shall we be willing to walk under the whip, because it may not for a time descend upon us in stripes! Shall we consent to have manacles made in the chambers of our Capitals, and stored up in the public vaults, and remain at ease because they are not readily fitted to our wrists? No. Let us be resolved upon undoing what has been done as the only means of redeeming our state from reproach and our necks from the yoke.

With the earnest prayer that God may grant your convention wisdom to plan successfully for the repeal of the Black Laws, and bless your consultations to the deliverance of the oppressed both in Ohio and the South, and with assurances of the warmest esteem for my personal acquaintances who may be present, I remain

Affectionately yours for the suffering slave.
JAS. A. THOME.

DR. G. BAILEY, Cor. Sec.

For the Philanthropist,
Circleville, May 20th, 1839.

At a meeting of the Directors of the Pickaway County Ohio, Anti-Slavery Society, it was Resolved, That Elroy S. Pierce be a Delegate from this society to attend the Anti-Slavery society Convention to be held at Putnam, Ohio, on the 29th day of May.

Resolved, That the Convention be requested to adopt a series of interrogatories, to propose to Candidates at the coming fall election,—especially relative to the repeal of the "Fugitive Law" of the last session; and other laws, oppressive to the free people of color of this state.

Resolved, That it be recommended to the Ohio Anti-Slavery Society to change the form of the Philanthropist from the Folio, to the Quarto form, whereby it can be bound at the end of the year, and be preserved; and a copious and minute Index made to it for convenient reference. For who would not wish to possess such a treasure as would be contained in the bound volume of the Philanthropist?

G. Doan, President,
S. S. Denny, Vice President,
Wm. M. Coloch, Secretary,
Jas. G. Dodridge, Treasurer.

* We believe that the "Emancipator," "Zion's Watchman" and the "Tidesope" would quickly follow the example set by the Printers and Editors of the "Philanthropist," if even the expense of publishing and printing would be 10 per cent more than when unsold, the Postage is the same.

For the Philanthropist.
A TESTIMONIAL.
AKRON, June 12th.

Dear Friend Bailey:

Just before I left Quincy, Illinois, about three months since, it was my happiness to become acquainted with the widow of the *Martyr of Alton*, who, with her mother and family, was about removing from St. Charles, Missouri, to that place.

She had just received a letter from the "Negro Republic," which I was permitted to copy. As it very strikingly illustrates the "barbarism," "ignorance," "poverty," and "degradation" of that most miserable people, pining for lack of task-masters, I send you a copy of it, almost entire.

"Port au Prince, August 27th, 1838.

"MADAM:—

I conceive that the Board of Managers of the Haitian Abolition Society have conferred an honor on me, by instructing me to inform you of the sympathy and condolence of our Society with you in the loss of your beloved and ever to be lamented husband."

I am gratified to inform you further that we have transmitted to Mr. Lewis C. Gunn, of Philadelphia, per schooner Cyrus, four bags of coffee, subject to your order.

Accept, Madam, this small donation as a token of the high esteem in which we hold the fundamental principle your husband advocated, and of the respectful consideration in which you are held by this Institution.

With sentiments of respect,

L. G. HAMILTON, Cor. Sec."

Could the chivalrous Mr. Wise himself have done a nobler deed?

Which one of all the institutions of our refined country, has expressed sympathy with the martyr widow, more delicately and substantially than the emancipated slave republic? Yet with more than parnasie pride, we shrink from them, and cry "stand thou there, for I am holier than thou."

I will add a short extract from an unpublished letter, written during the reign of terror in Alton.

"The Lord reigns! that is my hope, my joy, my triumph. I count it the highest honor, and one of which I am most unworthy, to be called to suffer in his cause. He sustains me wonderfully, blessed be his name! I shall yet live to praise Him; and if I die—die by the hand of violence, my blood will still cry from the ground in behalf of the manæd, soul-destroyed slave, in tones that will awake the nation."

Your affectionate husband,

ELIJAH P. LOVEJOY."

Oh, where has his spirit of deep devotion gone! His baptism of suffering, but knit his soul more closely to the slave—made him the more joyfully yield up all—even life itself—to break the gloom of the grave that hangs over the children of oppression! His soul cleaved to the slave, and his love was stronger than death.

A man will make sacrifice for what he loves and the measure of his sacrifice, is the measure of his love. Easy convenience may bestow without love. Joyful service comes only from a gushing heart. Which principle has actuated the 30,000 abolitionists of Ohio, during the past year? A nine cent poll tax! Lovejoy gave his life!

May his mantle fall upon us: and as we hide our burning faces in its folds, may we "bring forth fruit meet for repentance."

Your affectionate brother,

C. S. RENSHAW.

* By papers accompanying the letter, it appeared that about seventy dollars had been expended in the purchase and shipment of the coffee.

For the Philanthropist.

ABOLITION IN INDIANA.

Tanner's Creek, June, 1839.

MR. EDITOR:—Though little of late I have heard through your columns of the cause of emancipation in Indiana, and though the means of promoting it are still very limited, yet we are well assured it advances. The mighty torrent of opposition strengthens it, and the spirit of persecution influences it. True, it is discouraging to hear the calls for lecturers, agents, &c., with the assurances of support, and find that there are none to go; to see the fields already white to harvest, and find the laborers so few; but it is encouraging to know that a very considerable number of local agents are active and successful. The subject is finding its way into families, conferences of Christians, public debates, private conversation, &c. The public mind is getting roused on the subject and who can doubt the result. As this discussion goes on, and opposition wakes up, candid minds are brought not only to see the awful magnitude of the evil we are laboring to extirpate, but also the inconsistency of all efforts to defend or prop it up.

We hear of the people rising up and forming societies in different parts of the State, and the following extract from a letter before me, is but a specimen.

An Anti-Slavery Society exists in this (Laporte) County. It was formed in the open prairie, the church in which it was expected to hold our meeting being closed against us. Since that time, we have had several meetings and discussion in spite of a very strong pro-slavery opposition.

The way abolitionism is "going down" in this county is truly encouraging."

The Society alluded to above is the Laporte County Anti-Slavery Society, auxiliary to the Indiana State Anti-Slavery Society. Its President, Abijah Bigelow, a veteran of the Revolution, whose head is whitened with the snows of eighty winters. Vice-Presidents, H. Williams, A. North, Benj. Evans, Robert Stewart and H. Vanorden; Recording Secretary, Charles R. Averill; Corresponding Secretary, A. B. Brown; Treasurer, Dr. J. Whitecomb; Executive Committee, S. B. Peck, Thos. Tyrrell, Jacob Bigelow, Wesley Diggins, and J. H. Waldo.

Again, the field is ripe for the harvest. We are, and have been, doing what we could; but a lecturer would be likely to do much in addition. We are willing to do our part towards defraying the expense of a sufficient number of lecturers to abolishize the whole State.

JOHN CLARK.

For the Philanthropist.

RESOLUTIONS.

Passed by the Methodist Protestant Quarterly Conference of Tanner's Creek.

Whereas this Quarterly Conference believes that slavery in this country is emphatically oppression, and that all oppression is a high and grievous sin against God, and subjects its supporters to his curse;—And whereas, slavery has done immense mischief to our common country, and continues to do so, to the detriment of the Church of Jesus Christ; And whereas, in view of these things and of the light which is now shed on the subject, it has become our solemn duty, to take some action on this subject, to which we are called by the vital interests of the Societies composing this Conference, and which is demanded by the public voice;

Therefore Resolved, 1. We hesitate not, as a conference of Christians, to declare our solemn conviction, that slavery as it exists in this country, and in some parts of our beloved church, is a grievous sin against God, unjust and cruel in all its bearings, and destructive to the bodies and souls of its victims.

2. That those guilty of holding their fellow men in bondage, other than for violation of law, ought to be denied admission to the church, until

they have given evidence of repentance by casting to do evil themselves, and to sanction or uphold therein those that do.

3. That, with our knowledge, we will give any sanction to slaveholders to preach among, nor to have communion with us at the Lord's table.

4. That, as the disciples of Jesus Christ, and officers of his church, we will by the help of grace, unceasingly use all lawful means to oppose slavery—and warn all our brethren against giving their sanction to so fearful an evil, and exhort them all who love the Lord Jesus Christ in sincerity, to join us and support us in our opposition to this enemy of God and man.

5. That our delegates to the next Annual Conference be instructed to exert their influence in that body, that by it an influence may be exerted upon the General Conference and whole Church, to have that evil purged from among us.

Wm. SMITH, Sec'y.

For the Philanthropist.

THOMAS MORRIS.

Free Senator! accept the lay

The unknown muse attunes for thee:

Not for the valorous display

Of martial feats and chivalry;

Or for the blood-stained laurels won

By knightly deeds of daring done.

Not for the palm of high renown,

The price of blood and chains and tears;

Not for the talents vainly shown

In windy war by thunders;

But for a deed more nobly brave—

The pleading for the outcast slave.

For this thy name shall live in song

If song of mine itself shall live,

And living bear the mead along

They deeds have earned, and faithful give

To future time thy mortal worth

When cold thy ashes rest in earth.

And when thy proud com-patriots* lie

Forgotten, 'neath the silent sod;

And when their words and memories die,

Scattered by the blighting curse of God—

They deeds shall gain enduring fame,

And men unborn revere thy name.

Al! yes, the ransomed slave shall bless

They name when art hail'd at rest,

And pointing to thy tomb express,

"There lies in peaceful slumber blest,

The advocate of the oppress,

"Friend of the poor and the distressed!"

Intrepid Statesmen! when the tongues

Of Northern Senators were hushed,

And despite triumph'd o'er the wrongs

Of minds debased and spirits crushed;

When even Webster's spirit quailed,

And friend John Quincy's ardour failed—

"Twas then thou rose to breast the storm,

And throw thyself as in the breach—

To raise the captive's bleeding form,

With undaunted manly speech;

To show his wrongs—the sighs and tears

That prayed upon his soul for years.

Thou spoke and on the oppressor flung

The burden of thy strong rebuke,

Till guilt abashed and conscience stung,

With rage and consternation shock;

And haughty southerns awoke-struck hung

Upon the thunder of thy tongue.

Firm and erect thou stood'st alone,

And slavery's haughty champion met;

Not the stern bough of fierce Calhoun,

Nor Patson's gag, nor Preston's threat,

They haughty spirit could dismay—

Thou fear'dst not the face of CLAY.

Let fiery Rhett and Campbell roar

And woman's weak petition spurn—

Let Waddy Thompson—Slavery's slave—

With fury rage—and anger burn—

Let Pinkney, Wise, and Atherton

Read all the same their deeds have won.

But thou shalt gain immortal praise,

They country's blessings rest on thee;

The bondman freed his voice shall raise,

in the mouth of either, to cut the opponent short with dogmatic denunciation.

In taking measures "to render the District available, comfortable, and convenient, as a seat of government of the whole Union," other things beside the personal annoyances or inconveniences of individuals are to be seriously and liberally regarded. Whence the necessity, for complete convenience, of the splendid public edifices, and decorations of a just national pride, in maintaining a dignified station in the eyes of all? There are thousands who hold, that, for the very same purposes, slavery should be abolished in the District. Their argument is this: it is a confessed stigma upon our institutions, upon our moral sensibilities, upon our religious professions. Let no man start and exclaim, thus to characterize it is offensive. In this very spirit, Mr. Clay concedes it to be the "one dark spot in our political horizon."

Should we not then exclude this "dark spot," and all vestige of its existence among us, from the presence of every one, within the immediate precincts of our national capital? Is not this to our national character?

In both these extracts, Mr. Hammond contends, that Congress may be reasonably called upon to abolish slavery in the District, because it is a stigma on our national character, and "an annoyance," a "disturber of the peace," "a destroyer of the comfort," of the opponents of slavery. We have taken not only that ground, but also the ground, that as a nation we are, under every aspect, accountable for the further continuance of slavery in the District, so that if there be any criminality in the practice, we are deeply criminal.

We remark again on this reason, that Mr. Adams seems to forget throughout, that the slaves have rights as well as their masters. One of the principles on which government should always proceed, is equal and exact justice to all men.

Mr. Adams thinks Congress would do an act of great injustice to the free people of the District, by making slaves freemen, but sees no injustice in keeping those slaves, who have as much right to freedom, and the protection of Congress, as their masters. Mr. Adams reverses the doctrines contained in our Declaration of Independence. One of them, which affirms that governments derive their just powers from the consent of the governed, he quotes, in order to prove that without the consent of the white people of the District, Congress ought not to abolish slavery among them. We would quote the same doctrine to prove, that without the consent of the seven thousand slaves there, Congress ought not to continue them in slavery. Let us apply the reasoning of Mr. Adams to their case.

"When the people are represented in the Legislative assembly, the consent of the whole must be inferred from the voice of the representative majority; but when the people are to be bound by laws emanating from a legislative assembly where-in they have no representatives, their will must be ascertained by manifestations from themselves." Now it is certain, that all those persons in the District, who are held as slaves, are utterly averse to the continuance of slavery among them, and consider it an entire violation of their right of property in themselves. Therefore, Congress ought at once, inasmuch as this slavery continues by virtue of its authority, to pass an immediate act for its abolition.

How is it possible, if Mr. Adams' reasoning is correct, to avoid its application to the case of slaves in the District; unless, indeed, Mr. Adams and the Congress of the United States choose to assume the ground, that slaves are not human beings?

Nothing but the perverting associations of thought and feeling which slavery has thrown around our public men, could have prevented this statesman from seeing, that in his train of reasoning to prove the injustice of abolishing slavery, he was in fact making out one of the strongest arguments in favor of its abolition.

This slavery-question has a wretched attitude for disordering the moral vision of the American people. They reason concerning it, as they would be ashamed to reason on other analogous questions. Forgetting that slavery is a practice utterly at war with all our notions of justice and humanity, they deal with it as if it were an institution founded in the best principles of man's nature, and sanctioned by the divine law.

Slavery has taken up its abode in the American churches. It finds a welcome home in the Southern portions of nearly all the large denominations.

In the church, as in the state, different opinions concerning it are expressed. Some call it an evil; some a great moral evil; some a sin; some one of the vilest sins under the sun; others will have it, a Bible institution.

Whatever it be, it has rapidly extended itself in form and spirit, and is now exciting discussion every where. It is emphatically the question of the age and country, and since the church is so deeply involved in the practice of slaveholding, it is time its constituted authorities should give their opinion upon it.

Memorials, praying that it may be recognized as a sin, and some action be taken against it, have of late years been sent up repeatedly to the bodies alluded to, but they have steadily refused to answer the prayers of the memorialists. Sometimes the memorials have been treated contemptuously, sometimes they have been acted on just far enough to show that whatever might be the opinions of free state members, they have suffered themselves to be subjugated by southern despotism. In instance, have these bodies, representing the piety and intelligence of the church, been induced to say that slavery was wrong?

As before in the case of sabbath-breaking, so now in this instance we ask, what must be the effect of such conduct? Clearly, to secure the sanction and support of the moral power of the church, to the practice of slaveholding. Is it not then true, that these bodies, whose decisions, whether express or implied, upon moral and religious subjects must have weight proportioned to the amount of integrity and information which men concede to them, are among the most formidable enemies of human liberty?

To be more particular, the evils which flow from such recreant conduct are these:

1. With a certain class of persons, the character of ministers of the gospel for fidelity to their principles is greatly depreciated and their influence curtailed.

2. In the estimation of another class, christianity itself, is made to suffer detriment; for if those who are fairly presumed to enjoy most of its light and favor, can thus find nothing in so unnatural a crime as slavery to deserve their reprobation, surely the religion they preach is a worthless one.

Absurd as such reasoning is, still that there are many who do thus reason, and by the immoral time-serving of christian professors are taught to despise christianity, is a well known fact.

3. But, a large majority are influenced in a different way. Retaining their confidence in these bodies, and their hold on christianity, they learn gradually to look upon slavery as a kind of misfortune, which, though not exactly right, God somehow or other tolerates, and therefore, had better be let alone. Thus, the slaveholder is encouraged, the public conscience quieted, sympathy for the slave abated, and the few who still struggle to bring about the year of jubilee, are pressed down by additional odium, and find new obstacles thrown in their way.

For the blood of the poor, suffering captive, God will hold these religious bodies largely accountable.

present position and professions impose upon her, —ought she not to let the world know, that where her national legislature can act, there slavery shall find no quarter or compromise?

We are too much hurried this week for further comments.

ASSEMBLIES, CONFERENCES, CONVENTIONS.

We said, two numbers since, that "among the most formidable enemies of the slave, must be reckoned at present, the General Assemblies, General Conferences and General Conventions of Christian churches." We meant all we said.

These bodies, it is understood, represent the best piety and intelligence of the several churches. The General Conference of the Methodists, particularly, is composed exclusively of preachers, who are presumed in general to have a more just appreciation of christian truth, and to feel a deeper interest in its success, than the laity.

Their great object is, the preservation and extension of sound doctrine and pure morals; all moral and religious subjects come legitimately under their notice. Whenever a heresy starts up, that threatens the integrity of the church, it is their business to sound the alarm, and testify against it. Whenever a particular sin, lifting its head above the rest, endangers the purity of the church, they feel it to be their duty to point it out to special reprobation and show its utter hostility to right principle. In a word, they are called upon to guard the health and purity of the church, set their faces against all error and sin, and especially to act not only against those heresies or sins which, under the circumstances, threaten the most serious encroachments on the kingdom of Christ; but also, in favor of those institutions or practices, which, from existing causes, may be peculiarly necessary for the promotion of some vital interest.

Some weeks since, during our absence, a little notice of a Colonization convention appeared in our paper, headed "Mysterious." It was copied from an Abolition paper in the East, and republished on our fourth page, under the general heading of *Miscellaneous*, in solid brevier, so that it could hardly be mistaken for original matter.

A late Christian Statesman cuts this notice from our columns, and favors us with the subjoined comments.

"We clip the above from the Cincinnati Philanthropist. It may be the editor of the Philanthropist does not receive any papers from the city of York—if so, his ignorance is somewhat excusable—but if he does, he is either naturally or fatally blind, or intentionally or knavishly so. We have seen notices of this convention in more than one, or two, or three papers. And, if we mistake not, we published more than one, two, or three notices, relative to it, in the Statesman. We believe he gets our paper; at least, we mail it to him, expressly to keep him advised of "so noble an enterprise," that is "going ahead so brightly."

Suppose one-third of the members of the Presbyterian church were addicted to the practice of sabbath breaking. Many of their brethren, scandalized at such conduct, memorialize the General Assembly on the subject, earnestly praying it to pass resolutions, setting forth the duty of observing the sabbath day, and condemning its violation as sin against God. Year after year similar memorials go up, but the Assembly in some cases will not act upon them; in others, is shaken to its center by excited debates as to the propriety of considering them, and in every instance, steadily refuses to express any opinion, with regard to their object. We ask, what would be the effect, the necessary effect, of such conduct? Plainly, to secure the sanction and support of the whole church, to the practice of sabbath-breaking. Thus the Assembly would be doing every thing in its power to destroy the obligation of sabbath observances, short of an act expressly affirming the non-existence of such obligation.

We have given a supposed case; we advert now to a real one.

Slavery has taken up its abode in the American churches. It finds a welcome home in the Southern portions of nearly all the large denominations.

In the church, as in the state, different opinions concerning it are expressed. Some call it an evil;

some a great moral evil; some a sin; some one of the vilest sins under the sun; others will have it, a Bible institution.

Whatever it be, it has rapidly extended itself in form and spirit, and is now exciting discussion every where. It is emphatically the question of the age and country, and since the church is so deeply involved in the practice of slaveholding, it is time its constituted authorities should give their opinion upon it.

Fourth of July Dearborn County.

A meeting of the Dearborn Co. A. S. S. will be held on the 4th of July proximo, at the stone Chappell, east fork of Tanner's Creek. The meeting will commence at half past 10 o'clock A. M.

Rev. J. BLANCHARD of Cincinnati, and Rev. J. M. Henderson of S. Hanover are expected to address the meeting. The friends of liberty are invited to attend. Any who may come a distance will be welcomed to convenient accommodations.

June 20th, 1839.

MASSACHUSETTS ABOLITION SOCIETY.

Brother Wright—It is made my duty, as Recording Secretary, to give you some account of the proceedings at the formation of the new State Anti-Slavery Society. For many reasons, it was deemed important to organize the society now—during anniversary week. There was not time, after it was finally decided in our own minds that a new society must be formed, to issue a call and make other necessary arrangements for a general convention on the subject. For this, and other reasons, it was deemed best to organize in the manner stated below. To this, under the circumstances of the case, it was thought there could be no valid objections—and more especially as the original New England Anti-Slavery Society was organized in the same way, with only twelve individuals present, and at a time when a call for a public convention would have brought together quite a number from different parts of the country, who were even then friends of immediate emancipation. Accordingly, on Monday, May 27th, a meeting of such friends as could be conveniently reached, was held at 3 o'clock P. M., in the Marlboro' Hotel, "to take into consideration the present state of the anti-slavery cause, as carried on by the existing organization in this state, and also to hear and act on the report of a committee, chosen at a preliminary meeting to draft a constitution."

The meeting was organized by the choice of Rev. D. S. King of Boston, Chairman, and J. W. Alden, of Cambridgeport, Secretary, and was opened with prayer by Rev. C. T. Torrey of Salem.

After some consultation in regard to the formation of another state anti-slavery society, on the basis of the American Anti-Slavery Society, from which the existing state society was believed to have widely departed, it was unanimously voted, that the meeting now proceed to the organization of such new society. A Preamble and Constitution were then submitted by the Committee on the subject, and after discussion and amendment were unanimously adopted as follows:

Preamble and Constitution of the Massachusetts Abolition Society.

Whereas the Most High God "hath made of one blood all nations of men to dwell on all the face of the earth," and hath commanded them to love their neighbors as themselves; and whereas our national existence is based upon this principle, as recognized in the Declaration of Independence, "that all men are created equal and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness;" and whereas, in the face of this solemn avowal before Almighty God and the world, and in violation of the principles of natural justice, of righteous government, and of the Christian religion, nearly one sixth part of this nation are held in bondage by their fellow-countrymen; and whereas we regard such slavery as destructive to the prosperity, peace, union, and liberties of the entire country and of the several states, and believe that righteousness alone can exalt this nation, that the command of Jehovah, to "execute judgment," and by righteous law, as well as other means, "deliver him that is spoilt out of the hand of the oppressor," is binding on us as a people, and therefore, that "there are, at the present time, the highest obligations resting on the people of the free, as well as the slave, "states, to remove slavery—many dying before the expiration of the eight years, while others are never allowed their freedom. Great excitement prevailed against the English at Rio in consequence of the circumstance alluded to in our morning news, of the firing into a steamer sailing upon a party of pleasure by a British frigate—a passenger was killed. The only excuse given for the outrage was the supposition that the vessel intended to secure some captured slaves in a prize money action—the steamer passing between the frigate and the slaves.

The citizens were so much excited that they would not allow the British boats or officers to land. This resolution was maintained for several days, and we do not hear whether not it continued to be enforced beyond the last of April. Several British boats had been beaten off, and the American flag protected securely the American ship.

The United States ship North Carolina was at Rio on the 1st ult., to sail for home in three days. The U. S. Schooner Enterprise was to sail in a few days.

MANHATTAN PETITION.

Manhattan petition, to be presented to Parliament by Mr. Atwood, petition, to be presented to Parliament by Mr. Atwood, of the British, to redress of their grievances. The number of signatures, and the length and weight of the petition, surpass all that we have ever heard of on our side of the Atlantic. The number of signatures amounted to one million and a quarter; the length of it, two miles, 1,504 yards, its weight, 560 lbs. When it was delivered to Mr. Atwood, it was wound up into a roll of about four feet diameter, and girdled round with iron hoops, being brought to him in a vehicle ornamented with ribbons and banners, and escorted by fifty-two delegates from the National Convention.—Disseminator.

SLAVERY IN IOWA.

It has been decided by Chief Justice Mason, at the present term of Court, that slavery does not exist in Iowa. This settles the question at least for the present.—Iowa Gaz.

BROOK COUNTY AGAINST THE FIELD.

Our County Levy, this year, is only 50 cents a head, and our Poor Rates 000. The Overseers of the Poor had a meeting on Friday last, for the purpose of settling the accounts of the past year, and of assessing the rates of the present, when it was found that the poor rates were more than sufficient to meet all the estimated expenditures of the current year. Hence there was no necessity for a Levy of poor rates.—Transcript.

YELLOW FEVER AT CHARLESTON.

The Port Physicians at Charleston, S. C., reports that there were some cases of yellow fever on board the ship Bumac, at that port from Havana—two of the men had died—none of the other was convalescent. He adds, "I feel confident in asserting that no injury to the health of Charleston will accrue from these cases, and that our city is free from epidemic disease, and every physician of intelligence and experience will concur with me, that yellow fever never prevails in Charleston before the end of July. I may here state that no public officer, nor the Board of Health, would conceal the existence of any disease calculated to create danger to the citizens, while at the same time, they have generally been opposed to exciting useless alarm."

ANNUAL STATEMENT OF THE COMMERCE AND NAVIGATION OF THE UNITED STATES.

We have received from Washington an abstract of this interesting document, from which we present the following:

Imports for the year ending Sept. 30, 1838.

Total amount, \$113,717,404

Of which were imported in American vessels, 103,987,449

In foreign vessels, 10,620,950

Exports.

Total amount, 168,486,618

Of which were domestic produce, 96,033,821

Foreign produce, 12,492,795

Domestic Articles.

Exported in American vessels, 79,855,599

" in Foreign vessels, 16,178,222

Foreign Articles.

Exported in American vessels, 9,964,200

" in Foreign vessels, 2,488,595

Navigation.

American shipping entered the ports of the United States for the year ending Sept. 30, 1838,

1,302,974

Do. cleared from do. 1,408,761

Foreign shipping entered during the same period,

592,110

Do. cleared do.

Registered tonnage as corrected Sept. 30, 1838,

832,591

Enrolled and licensed, 1,044,105

Fishing vessels, 131,102

Total tons, 1,904,760

Employed in the Whale Fishery, 129,629

Shipping built in the United States during the year ending Sept. 30, 1838,

1,026,165

Registered, 41,850

Enrolled, 71,275

Tons, 113,134

NEW ORLEANS, June 10—In our city business of all kinds appears in general to be perfectly paralyzed. The lateness of the season will no doubt account for dullness to a great extent, but the real cause of this utter prostration is the difficulty existing in our money affairs. The banks are not only stopping the wheels of commerce by their own plan of operations, so far as these actually extend, but they are creating doubt and mistrust in the public mind as to the solvency of our currency, by their abstaining from publishing the monthly statement required by law.—Louisianian.

HARVEST.—Harvest has commenced in East Tennessee, and in Eastern Virginia. The wheat has ripened into an excellent crop. In Georgia and South Carolina the harvest is, by this time, entirely over.

We are happy to learn the vigilance of the British cruisers on the coast of Brazil will very probably soon extinguish entirely the abominable traffic in slaves. Three slave vessels from Africa, having on board between 800 and 900 negroes, were captured and sent to Rio between the 1st and 15th of April. This success has greatly increased the activity of the cruisers, and caused them to redouble their vigilance.

WHIGGERY AND ANTI-SLAVERY.—The following paragraph is from the National Intelligencer New York correspondence, of June 6.—The mass of our Whig friends hereabout have floated in Gazette suggestion, that the Whigs in holding a public meeting, and uttering

POETRY.

From the Methodist Protestant (Phil.) Letter Press.

UNCHECKED VERSE.

Inscribed to Dr. G. B.—the author's most intimate friend.

Let no accusing spirit vex my soul,

As though it were reluctant to its task.

'Tis more than willing—passionately burns

With quenchless ardor in its high empire,

But, as a giant—who, in weight of mail

Full clad, would leap to hear some martial strain,—

And swing his sword, and smite his sounding shield

Light as a love-lust, lifted by a lute—

Shall yet be helpless in the narrow grasp

Of wrist and ankle fetters; lock'd and left;

So, by these fleshly bonds, the mightier soul,

Chafed and enfeebled, scorns them and yet yields.

What!—coldly breathed, then madly shouted still;

What!—shrieks the offspring of Eternity!

Shall thus the nature that aspires to heaven—

That now, in vivid vision, crown'd with stars,

Wielding the comet as its flaming blade,

Bearing before its heart the silver moon,

Foot-wing'd with lightning,—lo! on echoing clouds,

Strides in full pomp,—the mystery of Power!

Such a nature shrink within the guise

Of this son sense, victim of fire and frost,

Thrilling with threatenings of disease and death.

And, baffled in its most subtle attempts,

Pine, all uneasy, in its May-day home.—

Wander, as restless, "mong its felows' homes,"—

Return, through sun and shade, and still pine on,—

Hall frenzied that its pinions want their plumes—

And cannot—cannot—cannot—CANNOT SOAR!

God only knows me! Starthing verity!

My fellows are not wittes of my name,—

My friends, my fault of frankness duly praise,—

My father's memory holds my first hour's breath,—

My wife laughs out, assured she knows me well,—

My children turn their quiet eyes on me,

And with me with my own identity,—

But still my spirit, in its inner cell,

'Bides undiscovered; like a hermit, looks

From cavernous shadows where none else intrudes,

Calm on the open sunshine of the world.

I call to them; I tell them where I am,—

And what I am; yet still they know me not.

Spirits there are, which I have never known,—

They know me? Angels, of other worlds;

And men, of other ages;—do they see

The secrets of my being? Fiends from hell,—

Can they in-penetrare my innost heart?

Spirits of loved ones—outwardly well known,

Now disengaged;—know me, they do,

Now, than of old? See they the fiery pulse

Of thought and passion flashing through my soul?

Oft have I fancied thus, and since they left

The precincts of our union, been constrained

To holier walk to keep their purer love.

This is doubtful. Nay, with rising faith,

I dare assert eternal solitude!

Save to the eye of Him whose glances of light

Streams through me, as the siant and sultry sun,

Shouts beams innumerable through a drop of rain.*

Be alone!

O solemne, searching truth!

Outward command hath its countless hosts,—

Each, still, an inward stranger to his peers!

The conscious quickness known to One alone,—

One, for Eternity! But he!—O bliss!

The Good! The Infinite Spirit! Life of Life!

Thought of all Thoughts! Passion of Passions! All,

In All! The Truth of Truth! The Love of Loves!

Holy of Holies! Joy of Joys!—My God!

He knows me. All my sin, and all my woe—

My penitence, my faith, my hope, my love—

My faculties, facilities, and works—

Opinions, fancies, feelings—clear and vague—

However dark to me, to Huu like noon!

Known me, all times, all places, all estates;—

Day, night; home, far, sick, well; glad or distressed;—

Known in all changes—wholly—evermore!

I know not him. I've heard his reverend Name,—

Heard His high attributes; and seen His works;

And baw'd before Him, as the Soul of Souls.

And call'd upon Him, as my Only Hope;

And loved him, as my Father and my Friend;—

But more I may not.—He is known to none!

I—next to Him, as known to Him alone!

Ho—every where, in all immensity!

And everywhere, to all Eternity!

Round all and in all—Breath—Pulse—Mind of all—

Unseen, Unheard, Unfelt, Unsearchable!

Father of spirits! All Good! All Glorious!

Hear the lone prayer of this poor, panting heart!

Bless me! Even me! O Father!—O bliss Thy child,

In life, in death; on earth, in Heaven; in time,

And in eternity; alone, with ease;

Gay, or in grief, or safe, or girt with harm;—

Still—Father, Son, and Holy Ghost—One God!

He knows me. All my sin, and all my woe;—

My penitence, my faith, my hope, my love;—

My faculties, facilities, and works;—

Opinions, fancies, feelings—clear and vague;—

However dark to me, to Huu like noon!

Known me, all times, all places, all estates;—

Day, night; home, far, sick, well; glad or distressed;—

Known in all changes—wholly—evermore!

T. H. S.

* Suggested, I suppose, by a similar thought, in Bowring's Translation of Dershvin's Ode to the Deity.

MISCELLANEOUS.

SLAVERY MATTERS.—Our fellow citizens, of the

slave States, every now and then deliver a fat,

for the regulation of the free States, in respect to slavery.

To this fat the free State politicians bow

in submissive obedience. If an orator or editor

run counter to this fat a horribilis comes over

all about him, least the South should take ven-

geance of the for the offences of the few.—

There is a standing fat for the regulation of all the

horror stricken. Slavery is the peculiar affair of

the slave States, and, at their peril, the legislatures

of the free States must let it alone.

So preaches Harrison Gray Otis, and Henry Clay, the

National Intelligence and our neighbor Whig, and the

legions who agree with them in opinion. And

with these preachers in their mouths, what do

they hold of such proceedings as are here noticed?

THE BEMIS CASE.—We see, by the report of

the proceedings of the Legislature of Pennsylvania,

that a bill has been passed by the lower house

of that assembly, for the trial of Messrs. Bemis

and others, of Hartford county, in this State, who

stand indicted in York county, Pa., for bringing

away certain of their slaves, whom they found in

that country, obtaining, as the laws of Pennsyl-

vania require, the order of a Judge for their re-

moval.

It will be recollect that this case occupied a

considerable portion of the time of the Legislature

of our State, at its session of 1837, and that a re-

solution was adopted authorizing the Governor to

appoint a commissioner to visit Harrisburg, and

to make known to the Legislature of Pennsylvania,

the desire of Maryland that the questions in-

olved in the case should be taken up for decision

to the Supreme Court of the United States, Jona-

than MEREDITH, Esq., of this city, was appointed

the commissioner, and as he is now in Harrisburg,

we suppose that the law recently passed by the

House of Representatives of Pennsylvania, is in-

tended to meet the wishes of Maryland.

The questions involved in this case are deeply

important to the slave holding States of the Union, and it was this that caused the Legislature of Maryland to adopt the course pursued. Among the questions are:

1st. The right of a citizen of a slave holding State to pursue his fugitive slaves into a non-slave holding State, and to bring them away without resort to the judicial tribunals.

2d. The right of a master to the produce of his fugitive slave, born of her in a non-slave holding State.

3d. The constitutionality of the laws of Pennsylvania on the subject of fugitive slaves."

This is from the Baltimore Patriot. Mr. Bemis and others stand indicted, in York county, Pennsylvania, upon a clear and strong case of kidnapping. They have been demanded by the Governor of Pennsylvania, from the Governor of Maryland. The crime is undoubtedly in the penitentiary, and the offenders are wealthy and respectable! The action of the law has been impeded by official parleys of no legal propriety, and now the legislature of Maryland has sent an ambassador to tamper with the Legislature of Pennsylvania. And so far as the mob House of Representatives is concerned, the wish of Maryland is complied with. Thus it is made manifest, that the legislature of a free state may legislate, upon the subject of slavery, provided a slave State is.

The slaves folks want a made case, for settling all the laws, in the Supreme Court of the United States. Yes—Taney, Barbour, Wayne, McKinley, and Catron! Very convenient time to settle slavey questions; the District of Columbia, the Lucas in quo. —Cin. Gaz.

CONSUMPTION, ASTHMA AND WOOING COUGH CURED.

DEFINITION.—*Modern Reformer*; one who has an exalted opinion of his own superiority, and a correspondent contempt for all others. Or another; a restless, uneasy agitator, who, under pretence of constant employment for the public good, forgets the care of his own health.

DEFINITION.—*Modern Saint*; one who under pretence of attending to the salvation of his own soul casts the law of his God behind his back, tramples his Saviour's poor under his feet, or when he sees them fallen among thieves, passes by, with the Priest and the Levite, on the other side. A saint, in modern parlance not unfrequently means one who makes a merit of his solitude to provide for his own soul and body, in the way that shall give him the least trouble about others! The first and second table of the law, with such an one is—"Thou shalt in any wise take care of thy own dear self"!—Friend of Man.

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